SURAT AL-HASHR

THE RESEARCH:

REFLECTION OF SURAT AL-HASHR

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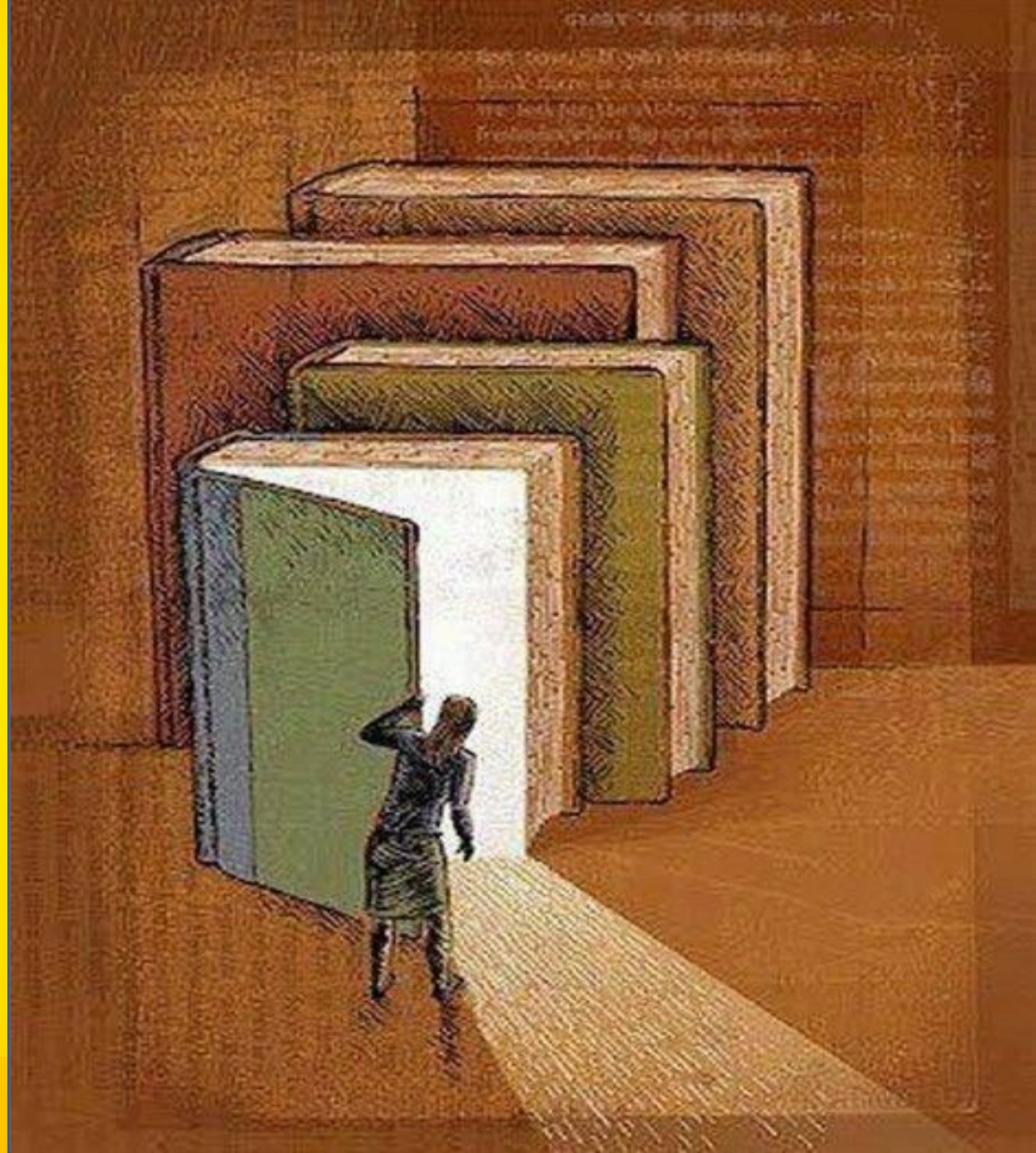


THE REFERENCES

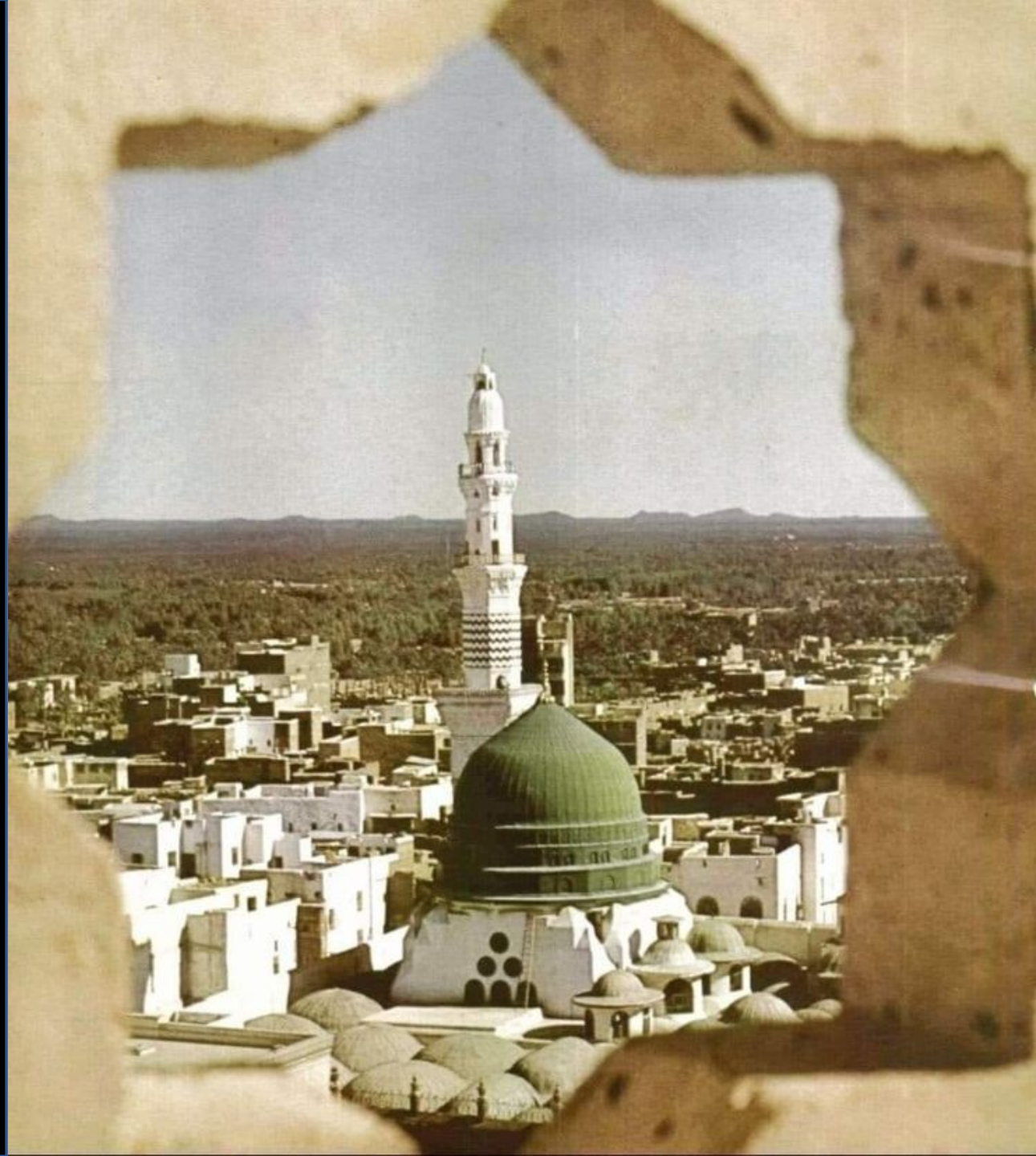
1 https://amrayn.com/quran/info/59

2 https://quran.com/59:1/reflections

THE BACKGROUND

About Surah Al-Hashr

Surah Al-Hashr is the 59th surah (chapter) of The Glorious Quran. Name of the surah means The Banishment. It has 24 ayaat (verses) and was revealed in the holy city of Medina i.e., after Prophet migrated to the city of Medina. This surah can be found in juz / paara 28.



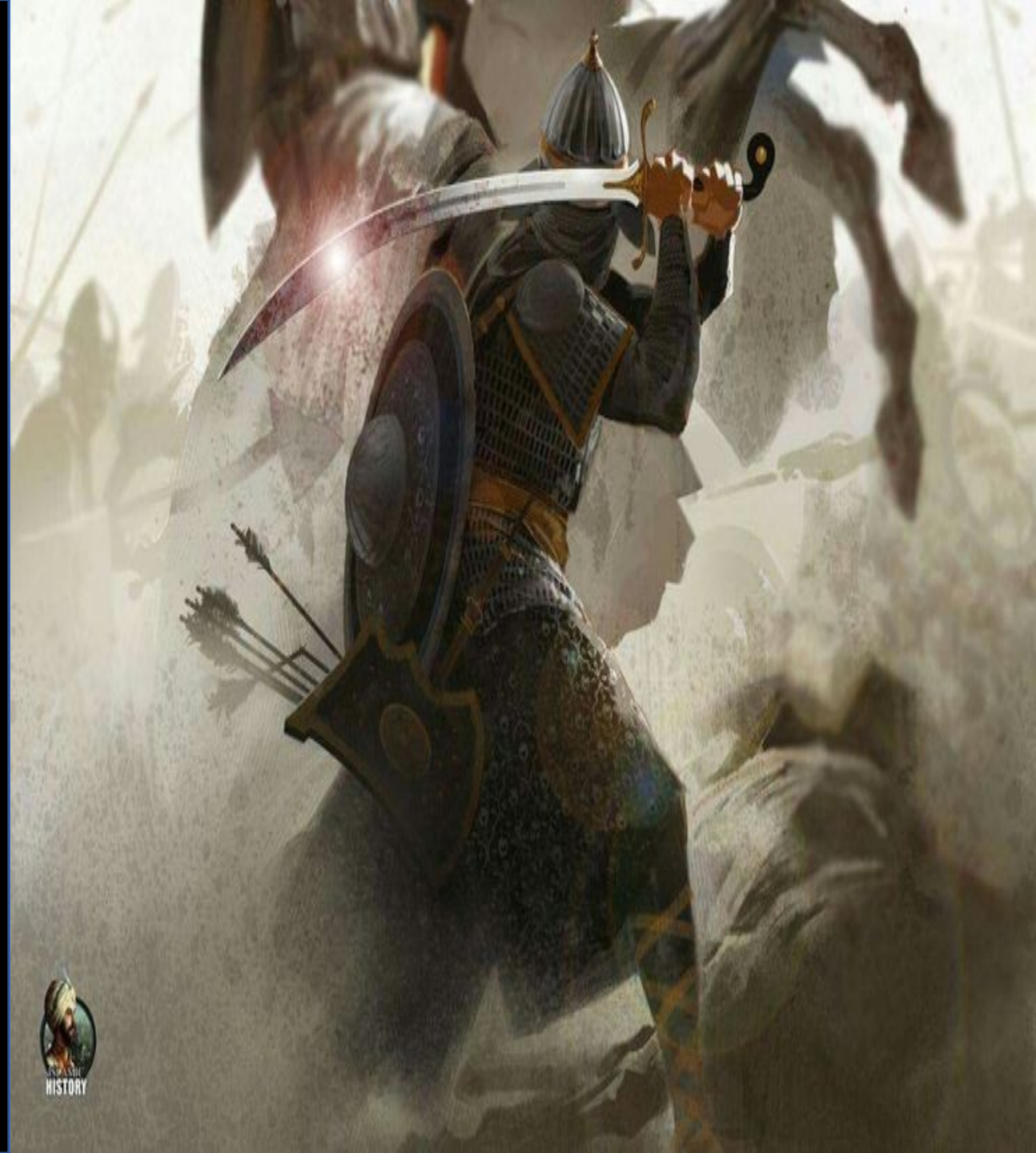
Introduction

This Medinian sûrah takes its name from verse 2, which refers to the exile of the Jewish tribe of Banu An-Naḍîr from Medina for conspiring with the Meccan pagans to violate peace agreements with the Muslims. The hypocrites are condemned for their secret alliance with Banu An-Naḍîr. Some instructions are given regarding the distribution of the spoils of war. The sûrah closes by stressing unwavering obedience to Almighty Allāh, which is

Details from Tafheem-ul-Qurʾān

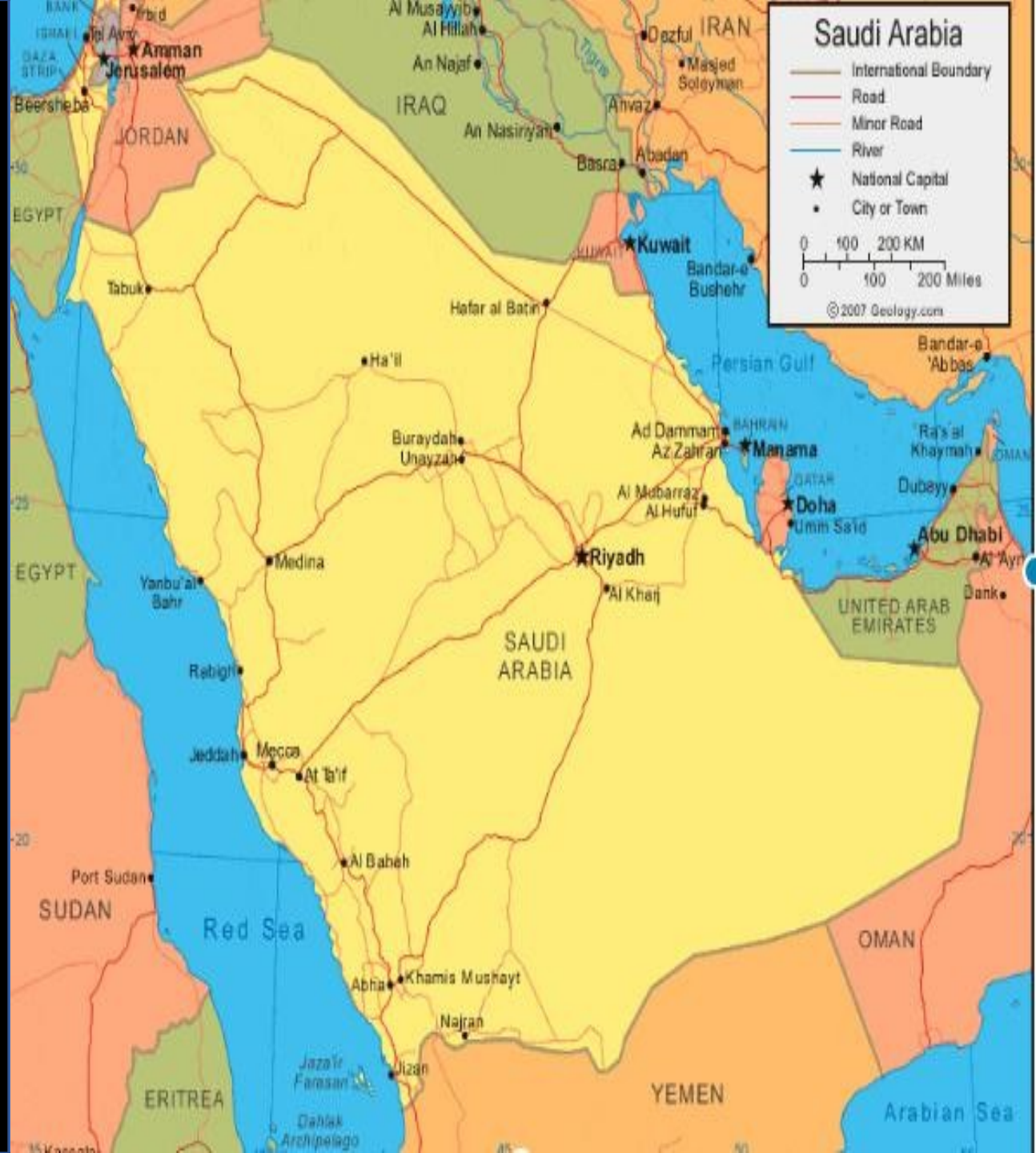
Bukhari and Muslim contain a tradition from Hadrat Sa'id bin Jubair to the effect "When I asked Hadrat Abdullah bin Abbas about Surah Al-Hashr, he reptied that it was sent down concerning the battle against the Bani an-Nadir just as Surah Al-Anfal was sent down concerning the Battle of Badr. In another tradition from Hadrat Sa'Id bin Jubair, the words cited from Ibn Abbas (may Allāh be pleased with him) are: Qul: surah an-Nadir: Say, it is Surah an-Nadir." The same thing has been related also from Mujahid, Qatadah, Zuhri, Ibn Zaid, Yazid bin Ruman, Muḥammad bin Ishaq and others. They are unanimous that the followers of the Book whose banishinent has been mentioned in it, imply the Bani an-Nadir. Yazid bin Ruman, Mujahid and Muḥammad bin Ishaq have

As for the question as to when this battle took place, Imam Zuhri has stated on the authority of Urwah bin Zubair that it took place six months after the Battle of Badr. However, Ibn Sa'd, Ibn Hisham and Baladhuri regard it as an event of Rabi' al-Awwal, A.H. 4, and the same is correct. For all traditions agree that this battle took place after the incident of Bi'r Ma'unah, and historically also it is well known that the incident of Bir Ma'unah occurred after the Battle of Uhud and not before it.



Historical Background

In order to understand the subject matter of this Surah well, it is necessary to have a look at the history of the Madinah and Hejaz Jews, for without it one cannot know precisely the real causes of the Holy Prophet's dealing with their different tribes the way he did



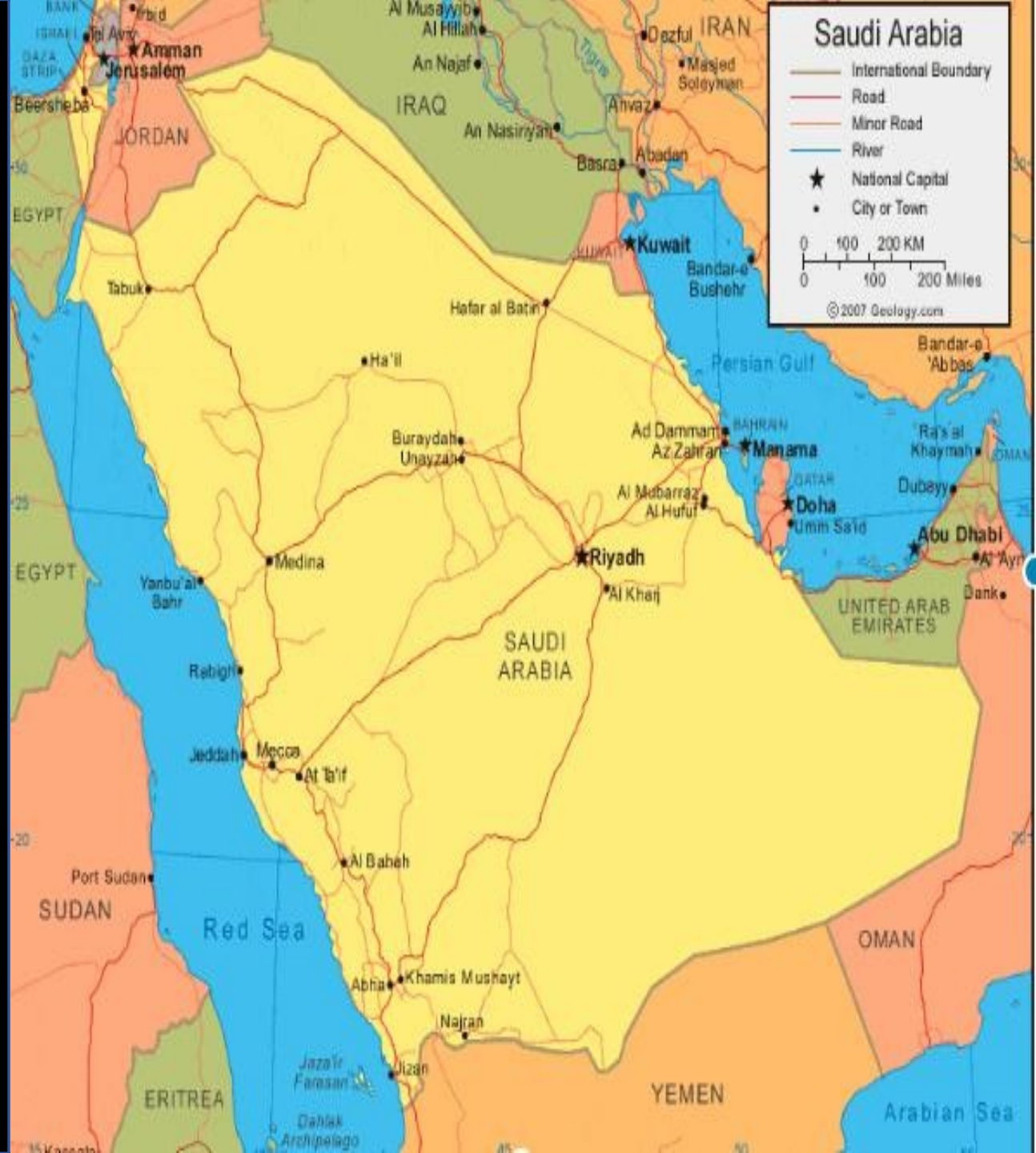
No authentic history of the Arabian Jews exists in the world. They have not left any writing of their own in the form of a book or a tablet which might throw light on their past, nor have the Jewish historians and writers of the non-Arab world made any mention of them, the reason being that after their settlement in the Arabian peninsula they had detached themselves from the main body of the nation, and the Jews of the world did not count them as among themselves. For they had given

Moses had despatched an army to expel the Amalekites from the land of Yathrib and had commanded it not to spare even a single soul of that tribe. The Israelite army carried out the Prophet's command, but spared the life of a handsome prince of the Amalekite king and returned with him to Palestine. By that time the Prophet Moses had passed away. His successors took great exception to what the army had done, for by sparing the life of an

In the tablets that have been unearthed in the archaeological research in the Hejaz no trace of the Jews is found before the first century of the Christian era, except for a few Jewish names.
Therefore, the history of the Arabian Jews is based mostly on the verbal traditions prevalent among the Arabs most of which bad been spread by the Jews themselves.

Consequently, they excluded the army from their community, and it had to return to Yathrib and settle there for ever.(Kitab al-Aghani, vol. xix, p. 94). Thus the Jews claimed that they had been living in Yathrib since about 1200 B.C. But, this had in fact no historical basis and probably the Jews had invented this story in order to overawe the Arabs into believing that they were of noble lineage and the original

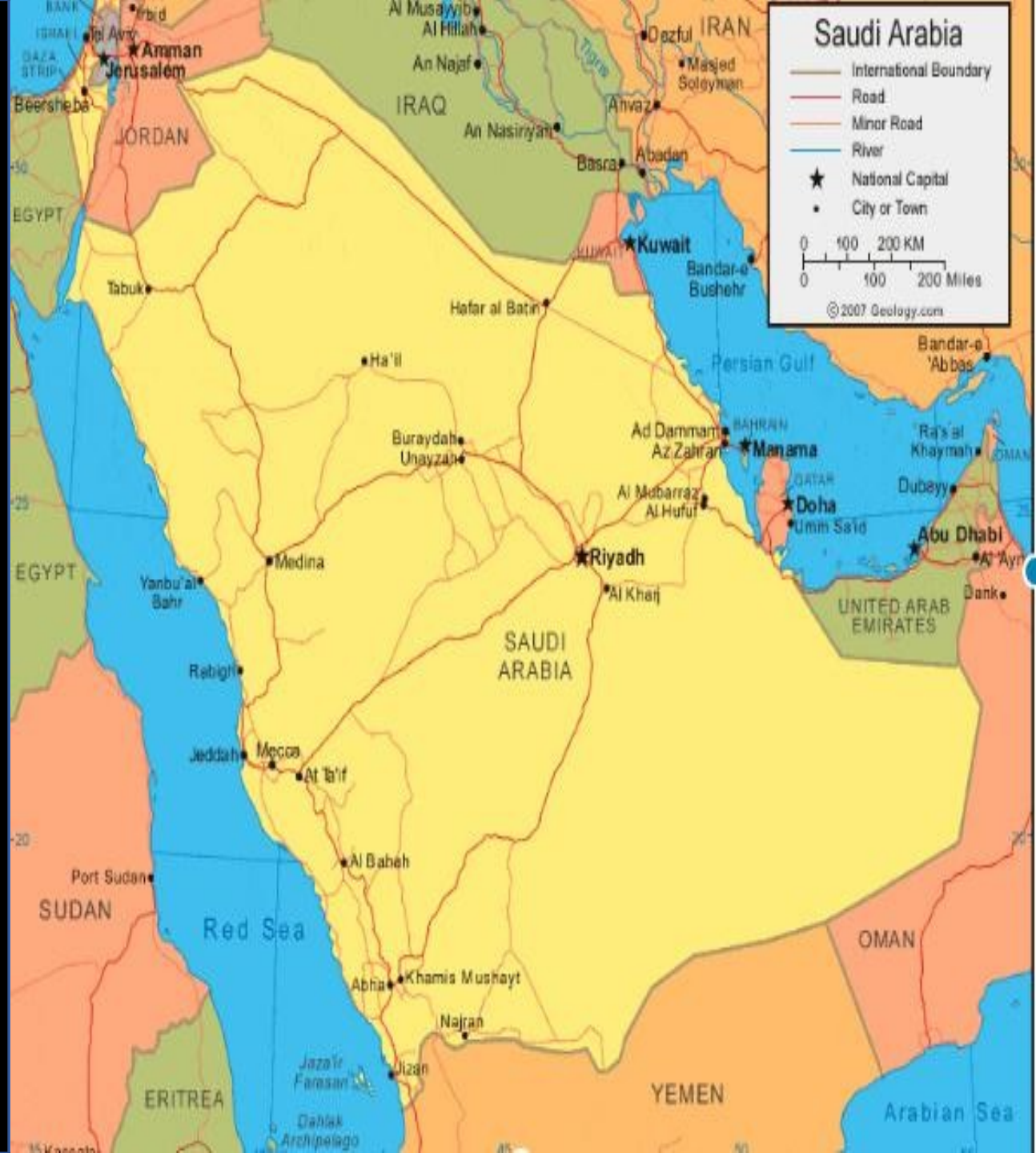
The second Jewish immigration, according to the Jews, took, place in 587 B.C. when Nebuchadnezzer, the king of Babylon, destroyed Jerusalem and dispersed the Jews throughout the world. The Arab Jews said that several of their tribes at that time had come to settle in Wadi al-Qura, Taima, and Yathrib.(Al-Baladhuri, Futuh al-Buldan). But this too has no historical basis. By this also they might have wanted to prove that they were the



As a matter of fact, what is established is that when in A.D. 70 the Romans massacred the Jews in Palestine, and then in A.D. 132 expelled them from that land, many of the Jewish tribes fled to find an asylum in the Hejaz, a territory that was contiguous to Palestine in the south. There, they settled wherever they found water springs and greenery, and then by intrigue and through money lending business gradually occupied the fertile lands. Ailah, Maqna, Tabuk, Taima, Wadi al Qura, Fadak and Khaiber came under their control in that very period, and Banl Quraizah, Bani al-Nadir, Bani Bahdal, and Bani Qainuqa also came in the same period and occupied

Among the tribes that settled in Yathrib the Bani al Nadir and the Bani Quraizah were more prominent for they belonged to the Cohen or priest class. They were looked upon as of noble descent and enjoyed religious leadership among their co-religionists. When they came to settle in Madinah there were some other tribes living there before, whom they subdued and became practically the owners of this green and

About three centuries later, in A. D. 450 or 451, the great flood of Yaman occurred which has been mentioned in vv. 16-17 of Surah Saba above. As a result of this different tribes of the people of Saba were compelled to leave Yaman and disperse in different parts of Arabia. Thus, the Bani Ghassan went to settle in Syria, Bani Lakhm in Hirah (Iraq), Bani Khuzaah between Jeddah and Makkah and the Aus and the Khazraj



As Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the two Arab tribes had to settle on lands that had not yet been brought under cultivation, where they could hardly produce just enough to enable them to survive.

At last, one of their chiefs went to Syria to ask for the assistance of their Ghassanide brothers; he brought an army from there and broke the power of the Jews. Thus, the Aus and the Khazraj were able to gain complete dominance over Yathrib, with the result that two of the major Jewish tribes, Bani an-Nadir and Bani Quraizaha were forced to take quarters outside the city.

Since the third tribe, Bani Qainuqa, was not on friendly terms with the other two tribes, it stayed inside the city as usual, but had to seek protection of the Khazraj tribe. As a counter measure to this Bani an-Nadir and Bani Quraizah took protection of the Aus tribe so that they could live in peace in the suburbs of Yathrib.

Before the Holy Prophet's arrival at Madinah until his emigration the following were the main features of the Jews' position in Hejaz in general and in Yathrib in particular

In the matter of language, dress, civilization and way of life they had completely adopted Arabism, even their names had become Arabian. Of the 12 Jewish tribes that had settled in Hejaz, none except the Bani Zaura retained its Hebrew name. Except for a few scattered scholars none knew Hebrew.

In fact, there is nothing in the poetry of the Jewish poets of the pre-Islamic days to distinguish it from the poetry of the Arab poets in language, ideas and themes. They even intermarried with the Arabs. In fact, nothing distinguished them from the common Arabs except religion. Notwithstanding this, they had not lost their identity among the Arabs and had kept their Jewish prejudice alive most ardently

They had adopted superficial Arabism because they could not survive in Arabia without it. Because of this Arabism the western orientalists have been misled into thinking that perhaps they were not really Israelites but Arabs who had embraced Judaism, or that at least majority of them consisted of the Arab Jews. But there is no historical proof to show that the Jews ever engaged in any proselytizing activities in Hejaz, or their rabbis invited the Arabs to embrace Judaism like the Christian priests and missionaries. On the contrary, we see that they prided themselves upon their Israelite

They called the Arabs the Gentiles, which did not mean illiterate or uneducated but savage and uncivilized people. They believed that the Gentiles did not possess any human rights; these were only reserved for the Israelites, and therefore, it was lawful and right for the Israelites to defraud them of their properties by every fair and foul means. Apart from the Arab chiefs, they did not consider the common Arabs fit enough to have equal status with them even if they entered Judaism. No historical proof is available, nor is there any evidence in the Arabian traditions, that some Arab tribe or prominent clan might have accepted Judaism.

However, mention has been made of some individuals, who had become Jews. The Jews, however, were more interested in their trade and business than in the preaching of their religion. That is why Judaism did not spread as a religion and creed in Hejaz but remained only as a mark of pride and distinction of a few Israelite tribes. The Jewish rabbis, however, had a flourishing business in granting amulets and charms, fortune telling and sorcery, because of which they were held in great awe by the Arabs for their "knowledge" and practical wisdom.

The Bani Qainuqa generally practised crafts such as that of the goldsmith, blacksmith and vessel maker. In all these occupations, trade and business these Jews earned exorbitant profits, but their chief occupation was trading in money lending in which they had ensnared the Arabs of

More particularly the chiefs and elders of the Arab tribes who were given to a life of pomp, bragging and boasting on the strength of borrowed money were deeply indebted to them. They lent money on high rates of interest and then would charge compound interest, which one could hardly clear off once one was involved in it. Thus, they had rendered the Arabs economically hollow, but it had naturally induced a deep rooted hatred among the common Arabs against the Jews.

The demand of their trade and economic interests was that they should neither estrange one Arab tribe by befriending another, nor take part in their mutual wars. But, on the other hand, it was also in their interests, that they should not allow the Arabs to be united and should keep them fighting and entrenched against each other, for they knew that whenever the Arab tribes united, they would not allow them to remain in possession of their large properties, gardens and fertile lands, which they had come to own through their profiteering and money lending business.

Furthermore, each of their tribes also had to enter into alliance with one or another powerful Arab tribe for the sake of its own protection so that no other powerful tribe should overawe it by its might. Because of this they had not only to take part in the mutual wars of the Arabs but they often had to go to war in support of the Arab tribe to which their tribe was tied in alliance against another Jewish tribe which was allied to the enemy tribe. In Yathrib the Bani Quraizah and the Bani an-Nadir were the allies of the Aus while the Bani Qainuqa of the Khazraj.

A little before the Holy Prophet's emigration, these Jewish tribes had confronted each other in support of their respective allies in the bloody war that took place between the Aus and the Khazraj at Buath. Such were the conditions when Islam came to Madinah, and ultimately an Islamic State came into existence after the Holy Prophet's (upon whom be Allāh's peace) arrival there.

One of the first things that he accomplished soon after establishing this state was unification of the Aus and the Khazraj and the Emigrants into a brotherhood, and the second was that he concluded a treaty between the Muslims and the Jews on definite conditions, in which it was pledged that neither party would encroach on the rights of the other, and both would unite in a joint defence against the external enemies. Some important clauses of this treaty are as follows, which clearly show what the Jews and the Muslims had pledged to adhere to in their

"The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. They shall sincerely wish one another well. Their relations will be governed by piety and recognition of the rights of others, and not by sin and wrongdoing.

The wronged must be helped. The Jews must pay with the believers so long as the war lasts. Yathrib shall be a sanctuary for the people of this document. If any dispute or controversy likely to cause trouble should arise, it must be referred to God and to Muḥammad the Apostle of God; Quraish and their helpers shall not be given protection. The contracting parties are bound to help one another against any attack on Yathrib; Every one shall be responsible for the defence of the portion to which he belongs" (Ibn Hisham, vol. ii,

This was on absolute and definitive covenant to the conditions of which the Jews themselves had agreed. But not very long after this they began to show hostility towards the Holy Prophet of Allāh (upon whom be Allāh's peace) and Islam and the Muslims, and their hostility and perverseness went on increasing day by day. Its main causes were three:

First,they feared that if this universal ideological movement gained momentum it would destroy their rigid religiosity and wipe out their racial nationhood.

Second, when they saw that the Aus and the Khazraj and the Emigrants were uniting into a brotherhood and the people from the Arab tribes of the surrounding areas, who entered Islam, were also joining this Islamic Brotherhood of Madinah and forming a religious community, they feared that the selfish policy that they had been following of sowing discord between the Arab tribes for the promotion of their own well being and interests for centuries, would not work in the new system, but they would face a united front of the Arabs against which their intrigues and machinations would not succeed.

Third, the work that the Holy Messenger of Allāh (upon whom be Allāh's peace) was carrying out of reforming the society and civilization included putting an end to all unlawful methods in business and mutual dealings. More than that; he had declared taking and giving of interest also as impure and unlawful earning. This caused them the fear that if his rule became established in Arabia, he would declare interest legally forbidden, and in this they saw their own economic disaster and death.

For these reasons they made resistance and opposition to the Holy Prophet their national ideal. They would never hesitate to employ any trick and machination, any device and cunning, to harm him. They spread every kind of falsehood so as to cause distrust against him in the people's minds. They created every kind of doubt, suspicion and misgiving in the hearts of the new converts so as to turn them back from Islam. They would make false profession of Islam and then would turn apostate so that it may engender more and more misunderstandings among the people against Islam and the Holy Prophet (upon whom be Allāh's peace).

They would conspire with the hypocrites to create mischief and would cooperate with every group and tribe hostile to Islam. They would create rifts between the Muslims and would do whatever they could to stir them up to mutual feuds and fighting. The people of the Aus and the Khazraj tribes were their special target, with whom they had been allied for centuries. Making mention of the war of Buath before them they would remind them of their previous enmities so that they might again resort to the sword against each other and shatter their bond of fraternity into which

They would resort to every kind of deceit and fraud in order to harm the Muslims economically. Whenever one of those with whom they had business dealings, would accept Islam, they would do whatever they could to cause him financial loss. If he owed them something they would worry and harass him by making repeated demands, and if they owed him something, they would withhold the payment and would publicly say that at the time the bargain was made he professed a different religion, and since he had changed his religion, they were no longer under any obligation towards him. Several instances of this nature have been cited in the explanation of verse 75 of Surah Al Imran given in the commentaries by Tabari, Nisaburi,

They had adopted this hostile attitude against the covenant even before the Battle of Badr. But when the Holy Prophet (upon whom be Allāh's peace) and the Muslims won a decisive victory over the Quraish at Badr, they were filled with grief and anguish, malice and anger. They were in fact anticipating that in that war the powerful Quraish would deal a death blow to the Muslims. That is why even before the news of the Islamic victory reached Madinah they had begun to spread the rumour that the Holy Prophet (upon whom be Allāh's peace) had fallen a martyr and the Muslims had been routed, and the Quraish army under Abu Jahl was advancing on Madinah.

The first Jewish tribe which, after the Battle of Badr, openly and collectively broke their covenant were the Bani Qainuqa. They lived in a locality inside the city of Madinah. As they practised the crafts of the goldsmith, blacksmith and vessel maker, the people of Madinah had to visit their shops fairly frequently. They were proud of their bravery and valour. Being blacksmiths by profession even their children were well armed, and they could instantly muster 700 fighting men from among themselves. They were also arrogantly aware that they enjoyed relations of confederacy with the Khazraj and Abdullah bin Ubbay, the

At the victory of Badr, they became so provoked that they began to trouble and harass the Muslims and their women in particular, who visited their shops. By and by things came to such a pass that one day a Muslim woman was stripped naked publicly in their bazaar. This led to a brawl in which a Muslim and a Jew were killed. Thereupon the Holy Prophet (upon whom be Allāh's peace) himself visited their locality, got them together and counselled them on decent conduct.

But the reply that they gave was; "O Muḥammad, you perhaps think we are like the Quraish; they did not know fighting; therefore, you overpowered them. But when you come in contact with us, you will see how men fight." This was in clear words a declaration of war. Consequently, the Holy Prophet (upon whom be Allan's peace) laid siege to their quarters towards the end of Shawwal (and according to some others, of Dhi Qa'dah) A.H. 2. The siege had hardly lasted for a fortnight when they surrendered and all their fighting men were tied and taken prisoners. Now Abdullah bin Ubayy came up in support of them and insisted that they should be pardoned. The Holy Prophet conceded his request and decided that the Bani Qainuqa would be exiled from Madinah leaving their properties,

For some time after these punitive measures (i.e. the banishment of the Qainuqa and killing of Ka'b bin Ashraf the Jews remained so terror stricken that they did not dare commit any further mischief. But later when in Shawwal, A. H. 3, the Quraish in order to avenge themselves for the defeat at Badr, marched against Madinah with great preparations, and the Jews saw that only a thousand men had marched out with the Holy Prophet (upon whom be Allāh's peace) as against three thousand men of the Quraish, and even they were deserted by 300 hypocrites who returned to Madinah, they committed the first and open breach of the treaty by refusing to join the Holy Prophet in the defence of the city although they were bound to it. Then, when in the Battle of Uhud the Muslims suffered reverses, they were further emboldened. So much so that the Bani

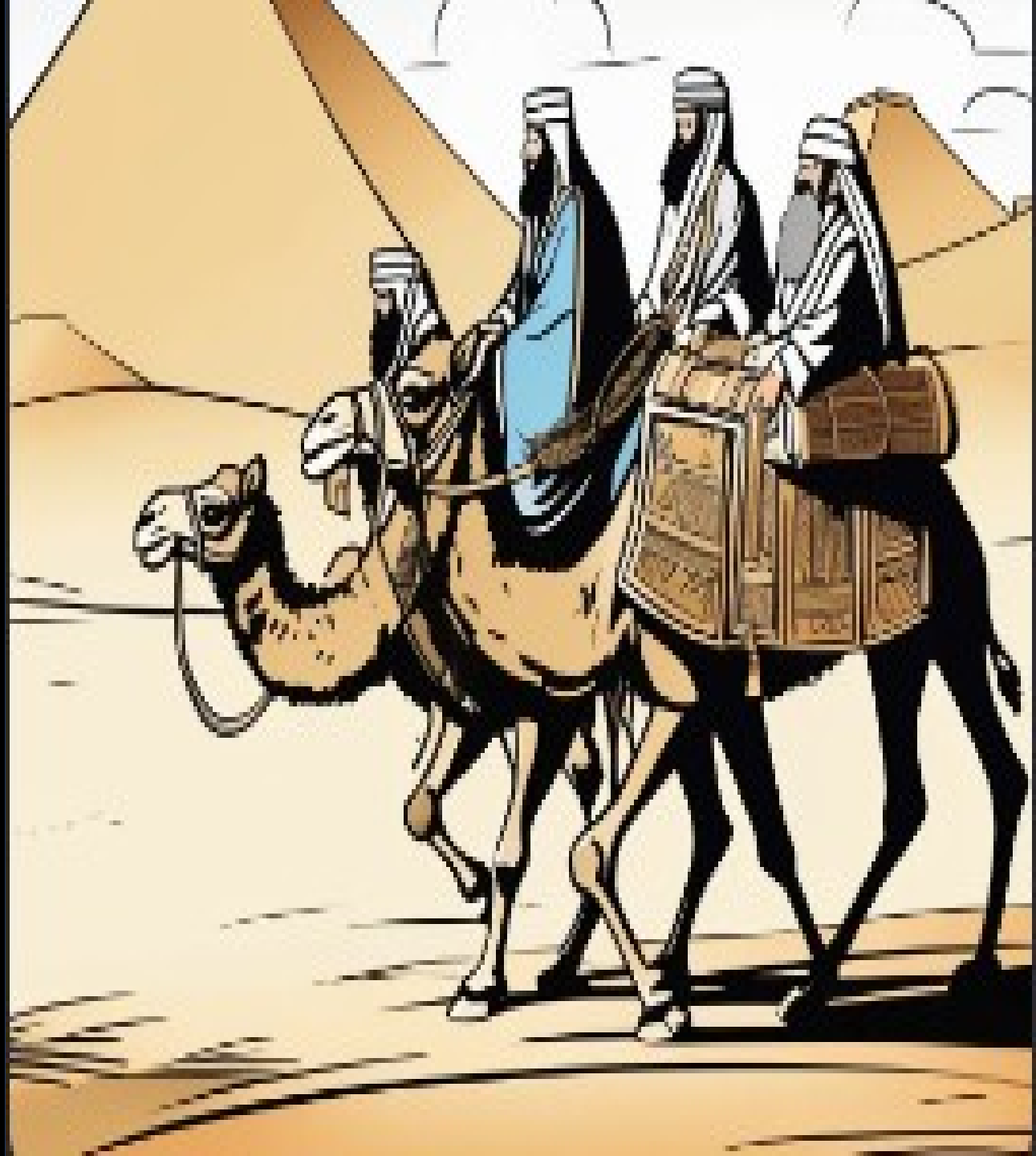
According to the details, after the incident of Bi'r Maunah (Safar, A.H. 4) Amr bin Umayyah Damri slew by mistake two men of the Bani Amir in retaliation, who actually belonged to a tribe which was allied to the Muslims, but Amr had mistaken them for the men of the enemy. Because of this mistake their blood money became obligatory on the Muslims. Since the Bani an-Nadir were also a party in the alliance with the Bani Amir, the Holy Prophet (upon whom be Allāh's peace) went to their clan along with some of his Companions to ask for their help in paying the blood money. Outwardly they agreed to contribute, as he wished, but secretly they plotted that a person should go up to the top of the house by whose wall the Holy Prophet was sitting and drop a rock on him to kill him. But before they could execute

Now there was no question of showing them any further concession. The Holy Prophet at once sent to them the ultimatum that the treachery they had meditated against him had come to his knowledge; therefore, they were to leave Madinah within ten days; if anyone of them was found staying behind in their quarters, he would be put to the sword. Meanwhile Abduliah bin Ubayy sent them the message that he would help them with two thousand men and that the Bani Quraizah and Bani Ghatafan also would come to their aid; therefore, they should stand firm and should not go. On this false assurance they responded to the Holy Prophet's ultimatum saying that they would not leave Madinah and he could do whatever was in his power.

Theme and Subject Matter

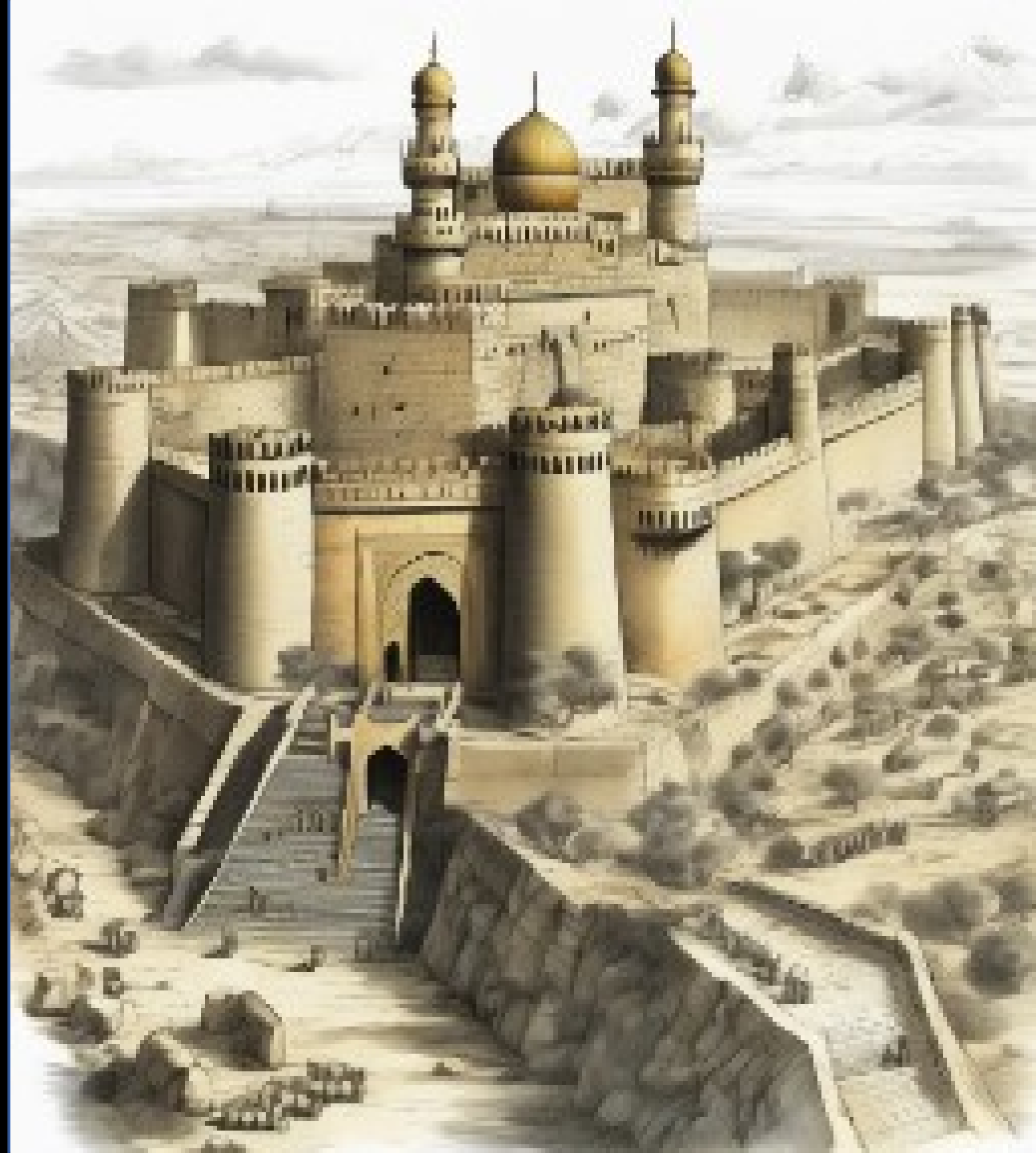
The theme of the Surah as stated above, is an appraisal of the battle against the Bani an Nadir. In this, on the whole, four things have been discussed.

Consequently, in Rabi' al-Awwal, A.H. 4, the Holy Prophet (upon whom be Allāh's peace) laid siege to them, and after a few days of the siege (which according to some traditions were 6 and according to others 15 days) they agreed to leave Madinah on the condition that they could retain all their property which they could carry on thee camels, except the armour. Thus, Madinah was rid of this second mischievous tribe of Jews. Only two of the Bani an-Nadir became Muslims and stayed behind. Others went to Syria and Khaiber.

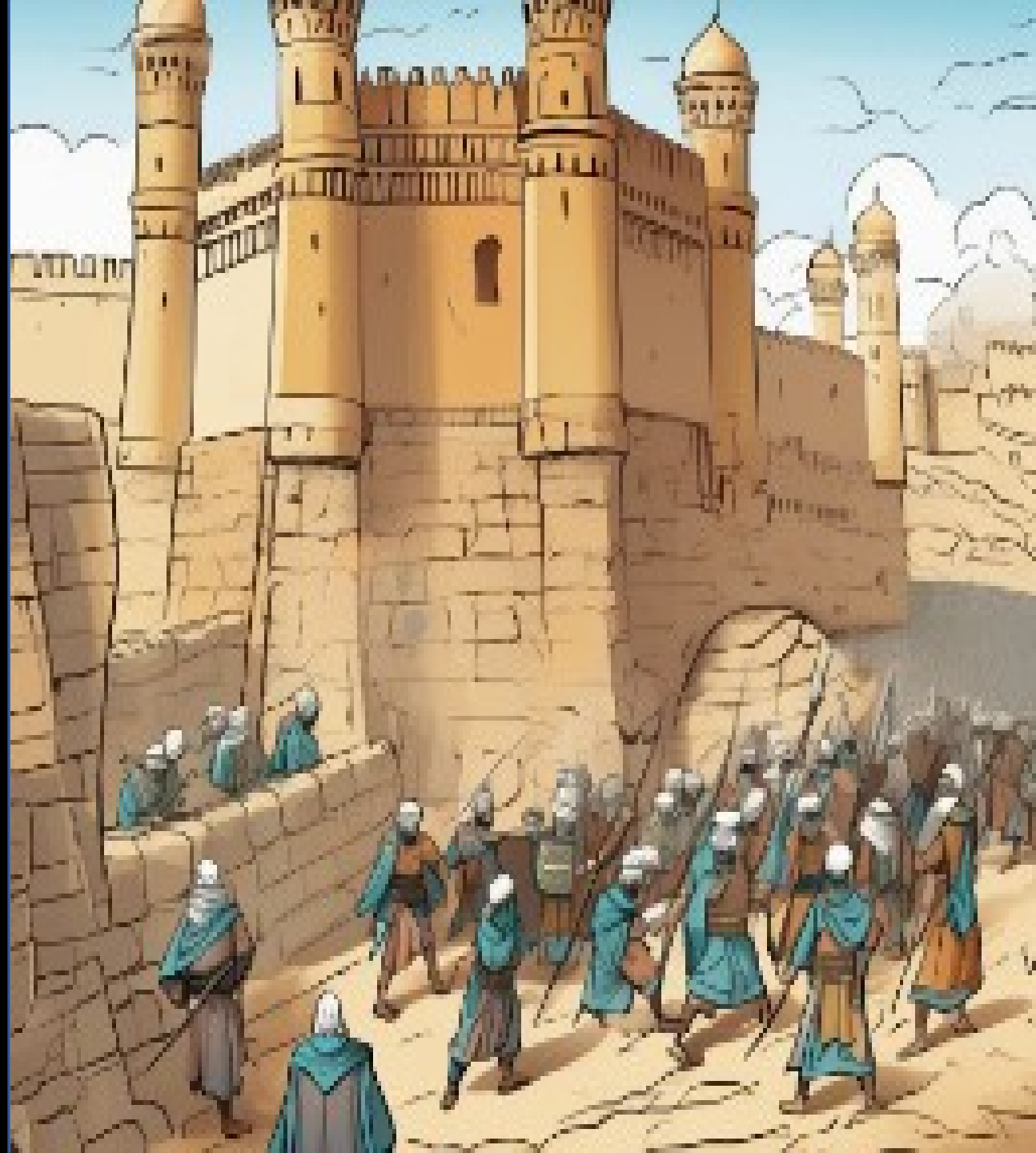


In the first four verses the world has been admonished to take heed of the fate that had just befallen the Bani an-Nadir. A major tribe which was as strong in numbers as the Muslims, whose people boasted of far more wealth and possession who were by no means ill-equipped militarily and whose forts were well fortified could not stand siege even for a few days, and expressed their readiness to accept banishment from their centuries-old, well established settlement even though not a single man from among them was slain. Allāh says that this happened not because of any power possessed by the Muslims but because the Jews had tried to resist and fight Allāh and His Messenger, and those who dare to resist the power of Allāh, always meet with the same fate.

In verse 5, the rule of the law of war that has been enunciated is: the destruction caused in the enemy territory for military purposes does not come under "spreading mischief in the earth." In vv. 6-10 it has been stated how the lands and properties which come under the control of the Islamic State as a result of war or peace terms, are to be managed. As it was the first ever occasion that the Muslims took control of a conquered territory, the law concerning it was laid down for their guidance.



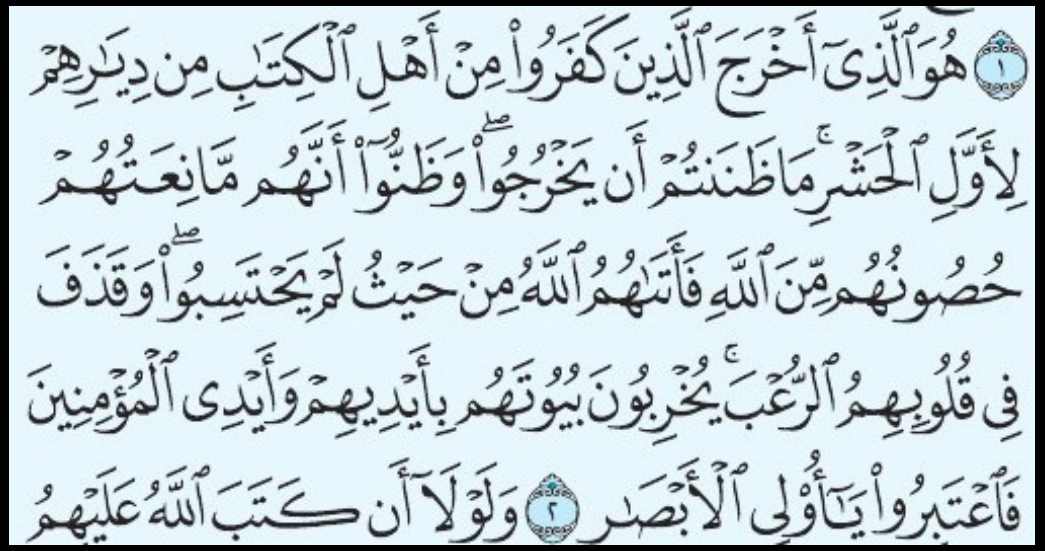
In vv. 11-17 the attitude that the hypocrites had adopted on the occasion of the battle against the Bani an-Nadir has been reviewed and the causes underlying it have been pointed out. The whole of the last section (vv. 18-24) is an admonition for all those people who had professed to have affirmed the faith and joined the Muslim community, but were devoid of the true spirit of the faith. In it they have been told what is the real demand of the Faith, what is the real difference between piety and wickedness, what is the place and importance of the Qurʾān which they professed to believe in, and what are the attributes of God in Whom they claimed to have believed.



THE AYAT IN DETAILS 2

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١

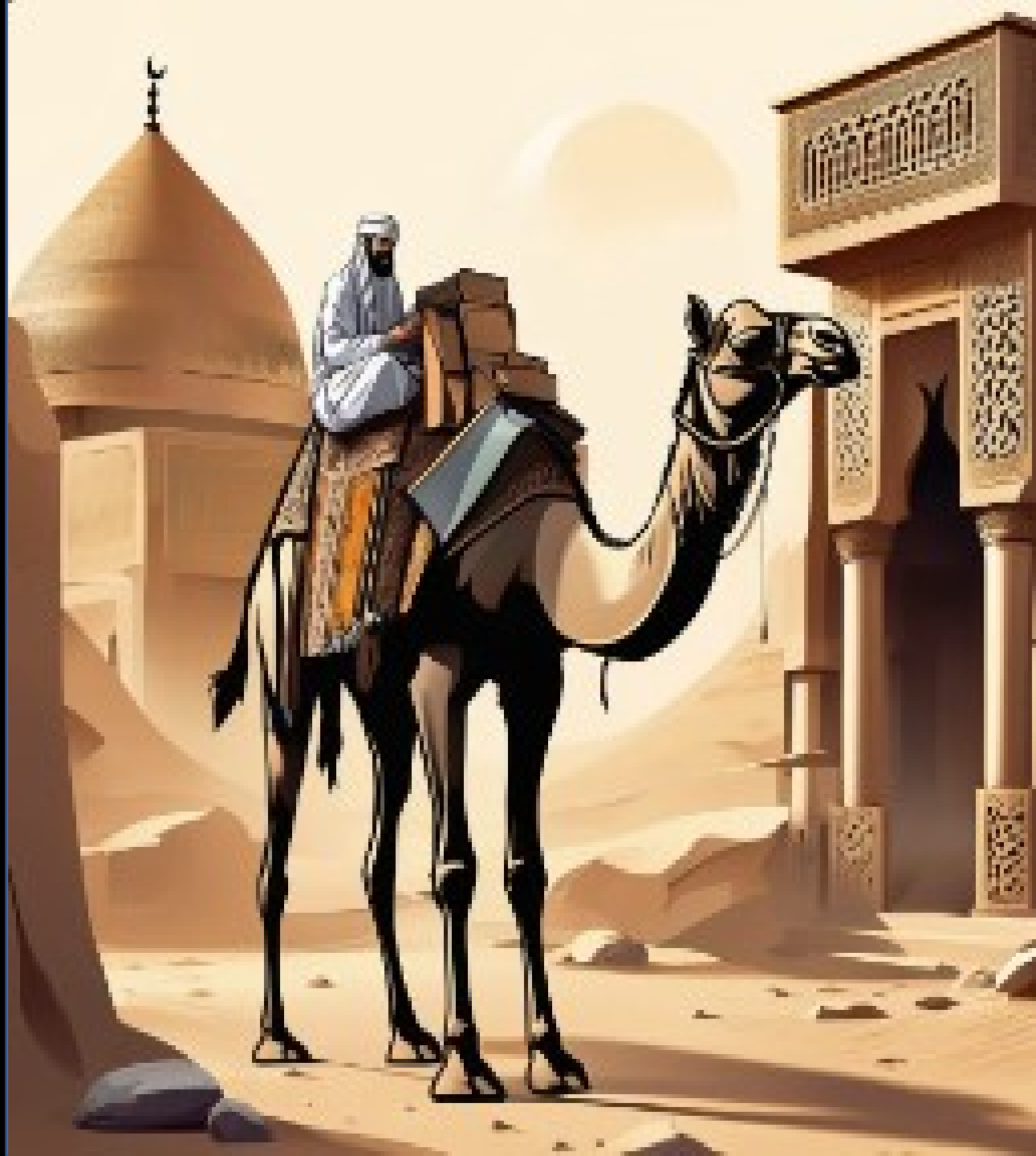
Whatever is in the heavens and whatever is on the earth glorifies Allah. For He is the Almighty, All-Wise.


هُوَ ٱلَّذِىٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ ١
لِأَوَّلِ ٱلۡحَشۡرِۚ مَا ظَنَنتُمۡ أَن يَخۡرُجُواْۖ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ
حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنۡ حَيۡثُ لَمۡ يَحۡتَسِبُواْۖ وَقَذَفَ
فِى قُلُوبِهِمُ ٱلرُّعۡبَ يُخۡرِبُونَ بُيُوتَهُم بِأَيۡدِيهِمۡ وَأَيۡدِى ٱلۡمُؤۡمِنِينَ
فَٱعۡتَبِرُواْ يَٰٓأُوْلِى ٱلۡأَبۡصَٰرِ ٢ وَلَوۡلَآ أَن كَتَبَ ٱللَّهُ عَلَيۡهِمُ

He is the One Who expelled the disbelievers of the People of the Book from their homes for [their] first banishment [ever]. You never thought they would go. And they thought their strongholds would put them out of Allah’s reach. But [the decree of] Allah came upon them from where they never expected. And He cast horror into their hearts so they destroyed their houses with their own hands and the hands of the believers.1 So take a lesson [from this], O people of insight!

Footnote - 1

The Prophet (ﷺ) allowed Banu An-Naḍîr to carry whatever they could on their camels, so they removed the wooden pillars of their homes, causing them to collapse.



فَٱعۡتَبِرُواْ يَٰٓأُوْلِي ٱلۡأَبۡصَٰرِ ٢ وَلَوۡلَآ أَن كَتَبَ ٱللَّهُ عَلَيۡهِمُ
ٱلۡجَلَآءَ لَعَذَّبَهُمۡ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابُ ٱلنَّارِ ٣

Had Allah not decreed exile for them, He would have certainly punished them in this world. And in the Hereafter they will suffer the punishment of the Fire.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ

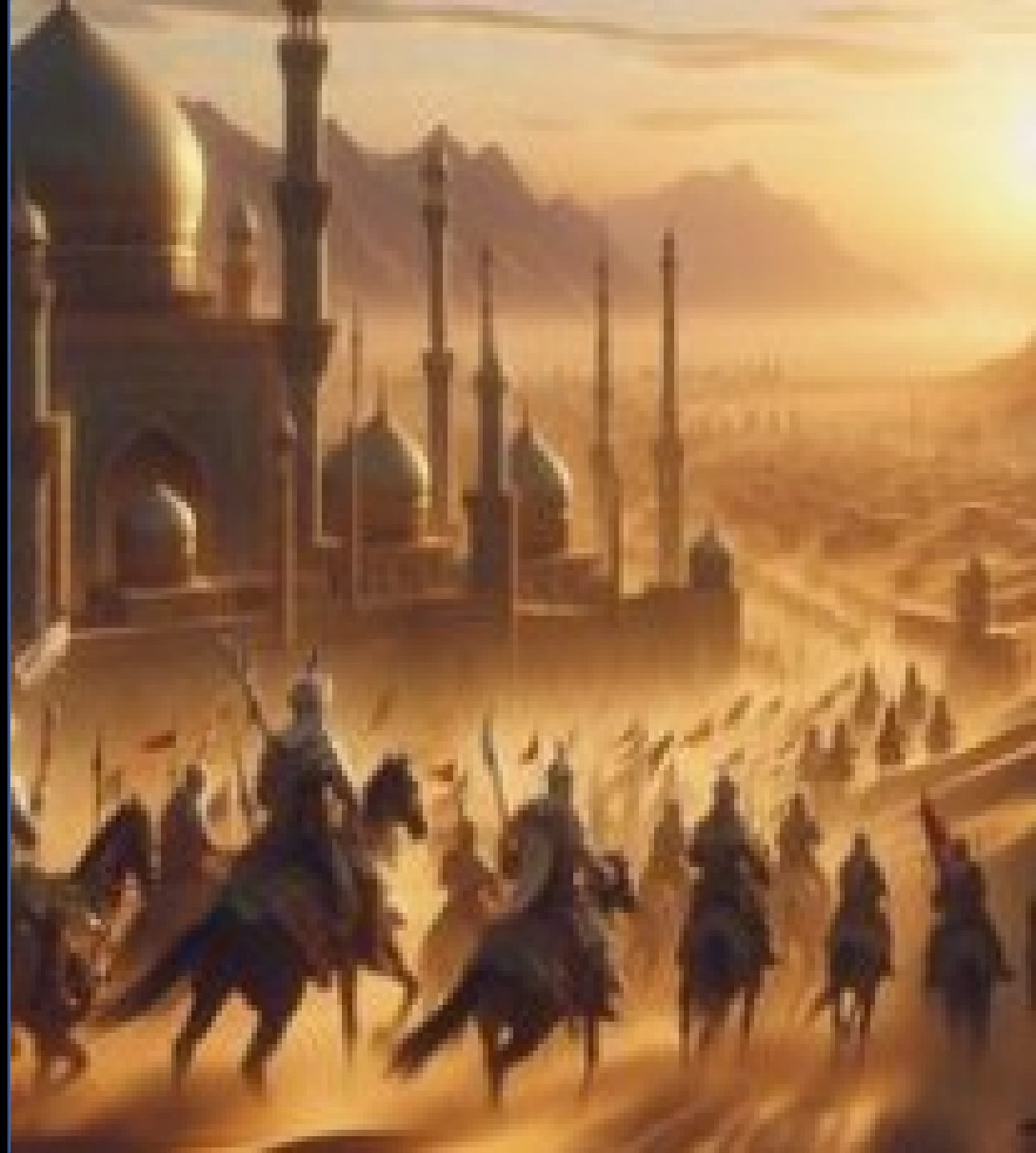
This is because they defied Allah and His Messenger. And whoever defies Allah, then Allah is truly severe in punishment.

ٱلۡعِقَابِ ٤ مَا قَطَعۡتُم مِّن لِّينَةٍ أَوۡ تَرَكۡتُمُوهَا قَآئِمَةً عَلَىٰٓ
أُصُولِهَا فَبِإِذۡنِ ٱللَّهِ وَلِيُخۡزِيَ ٱلۡفَٰسِقِينَ ٥ وَمَآ أَفَآءَ ٱللَّهُ

Whatever palm trees you [believers] cut down or left standing intact, it was [all] by Allah’s Will, so that He might disgrace the rebellious.1

أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِيَ ٱلْفَٰسِقِينَ ۝٥ وَمَآ أَفَآءَ ٱللَّهُ
عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ۝٦ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ

As for the gains Allah has turned over to His Messenger from them—you did not [even] spur on any horse or camel for such gains. But Allah gives authority to His messengers over whoever He wills. For Allah is Most Capable of everything.



قَدِيرٌ ٦ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ
دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ
وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
٧ لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ

As for gains granted by Allah to His Messenger from the people of [other] lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and [needy] travellers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ ﴿٧﴾
يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ

Some of the gains will be for poor emigrants who were driven out of their homes and wealth, seeking Allah’s bounty and pleasure, and standing up for Allah and His Messenger. They are the ones true in faith.

أُولَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ
حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُولَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

As for those who had settled in the city and embraced the faith before the arrival of the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever of the gains is given to the emigrants. They give the emigrants preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا
ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ
ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠ ۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ

And those who come after them will pray, “Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.”

ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ
لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ
﴿١١﴾ لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ

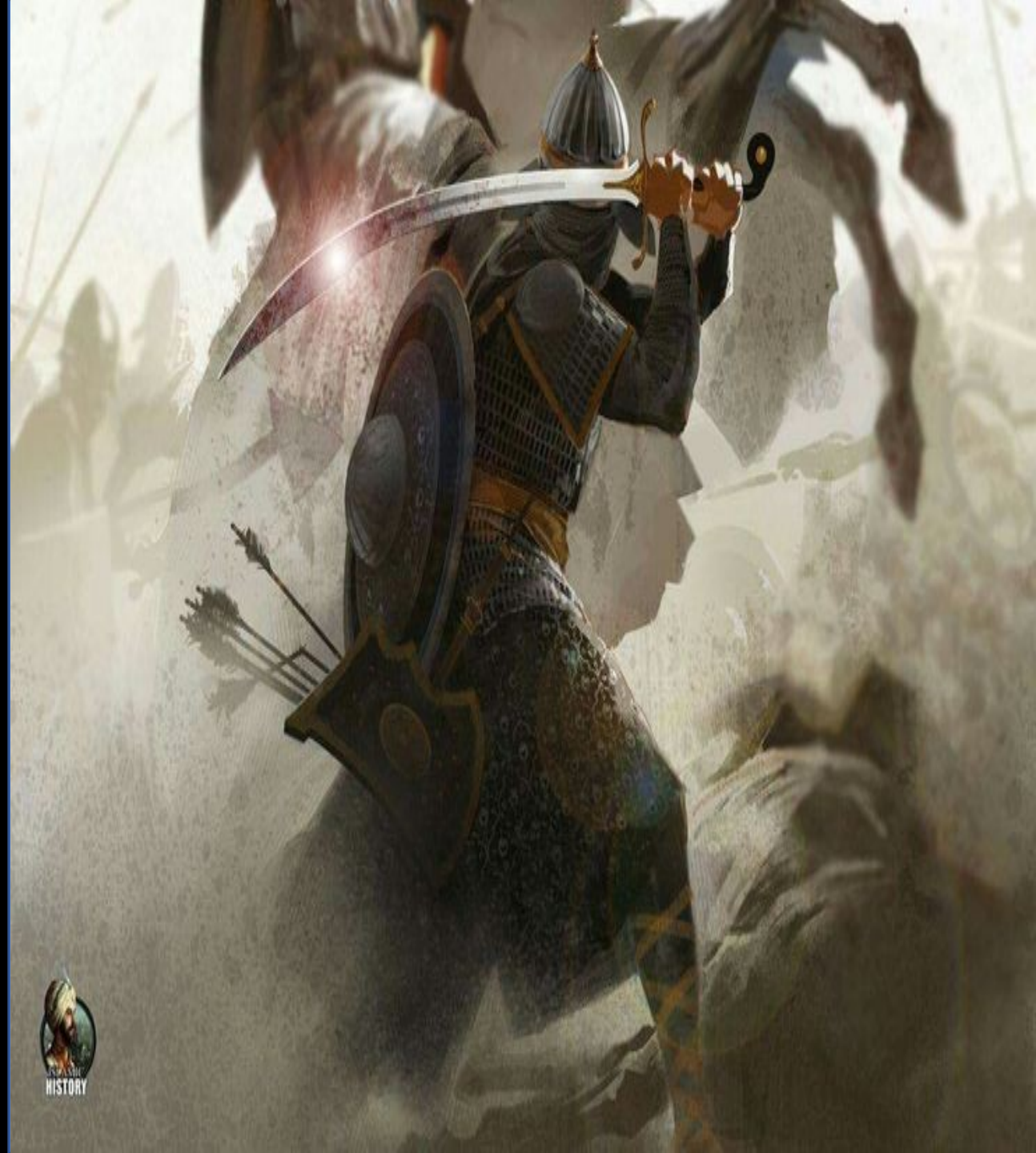
Have you [O Prophet] not seen the hypocrites who say to their fellow disbelievers from the People of the Book,1 “If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will surely help you.”? But Allah bears witness that they are truly liars.

١١ لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ
وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَـٰرَ ثُمَّ لَا يُنصَرُونَ ١٢ لَأَنتُمْ

Indeed, if they are expelled, the hypocrites will never leave with them. And if they are fought against, the hypocrites will never help them. And even if the hypocrites did so, they would certainly flee, then the disbelievers would be left with no help.

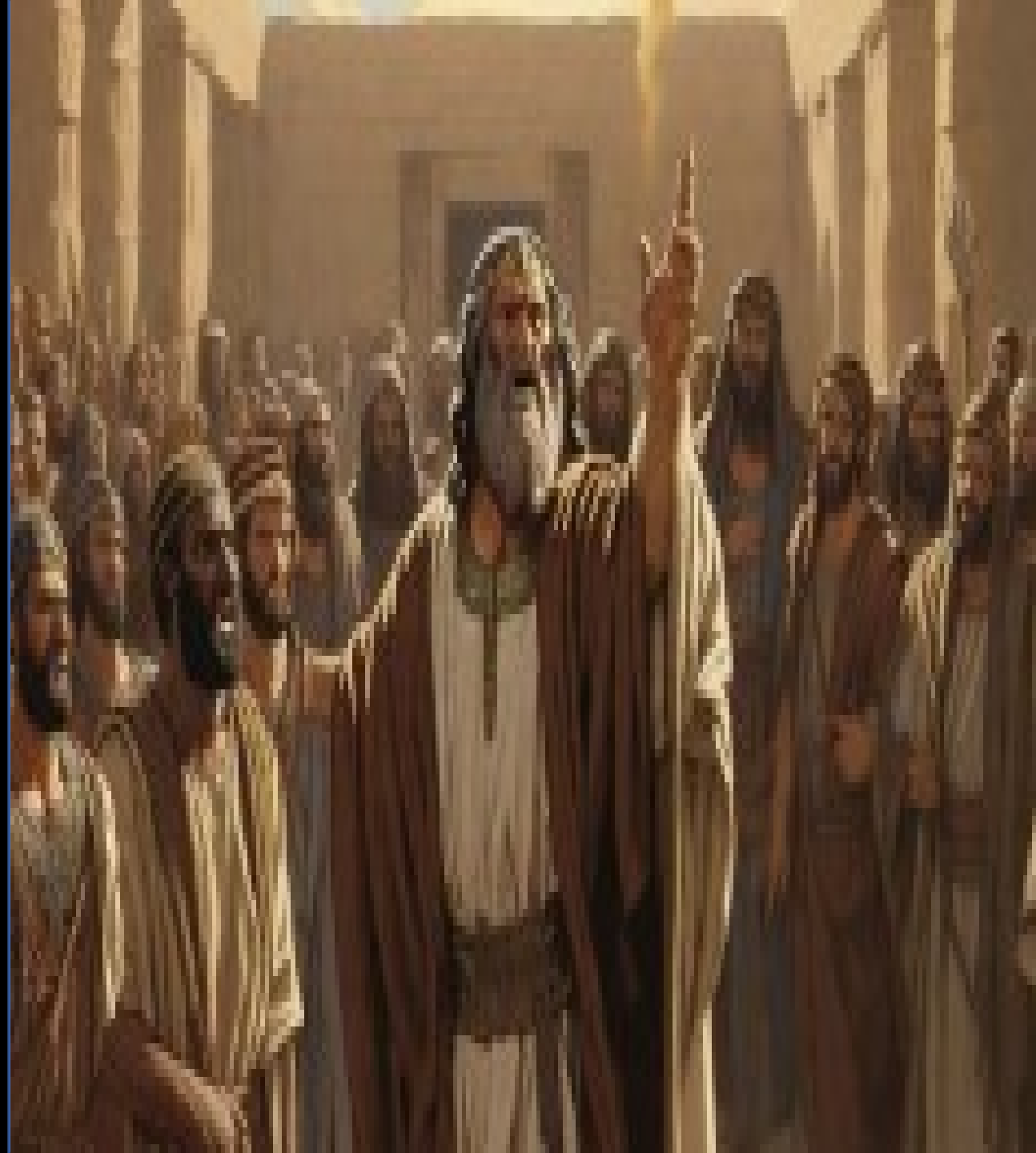
وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾ لَأَنتُمْ
أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ
لَّا يَفْقَهُونَ ﴿١٣﴾ لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ

Indeed, there is more fear in their hearts for you [believers] than for Allah. That is because they are a people who do not comprehend.



لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ
أَوْ مِن وَرَآءِ جُدُرٍ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ

Even united, they would not [dare] fight against you except [from] within fortified strongholds or from behind walls. Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no [real] understanding.



وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ
ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٥﴾ كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا

They are both just like those who recently went down before them:1 they tasted the evil consequences of their doings. And they will suffer a painful punishment.

Footnote - 1

This either refers to the defeat of the Meccan pagans at the Battle of Badr or the exile of Banu Qainuqâ’.

أَلِيمُۢ ﴿١٥﴾ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا
كَفَرَ قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿١٦﴾

They are like Satan when he lures someone to disbelieve. Then after they have done so, he will say on Judgment Day, “I have absolutely nothing to do with you. I truly fear Allah—the Lord of all worlds.”1

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟
ٱلظَّٰلِمِينَ ﴿١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ

So they will both end up in the Fire, staying there forever. That is the reward of the wrongdoers.

ٱلظَّٰلِمِينَ ﴿١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ
مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١٨﴾

O believers! Be mindful of Allah and let every soul look to what deeds it has sent forth for tomorrow.1 And fear Allah, for certainly Allah is All-Aware of what you do.

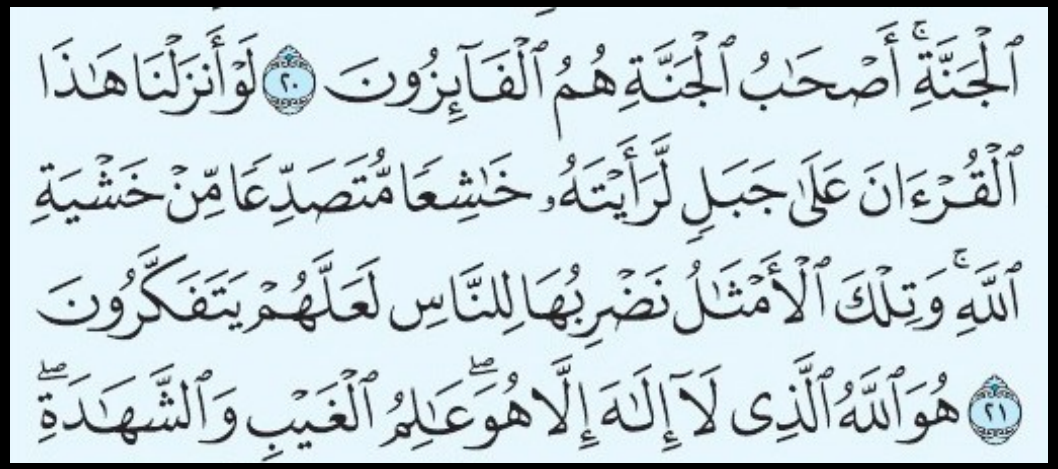
Footnote - 1
i.e., the Hereafter.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ
هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ

And do not be like those who forgot Allah, so He made them forget themselves. It is they who are truly rebellious.

هُمُ ٱلۡفَٰسِقُونَ ١٩ لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ
ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠ لَوۡ أَنزَلۡنَا هَٰذَا

The residents of the Fire cannot be equal to the residents of Paradise. Only the residents of Paradise will be successful.


ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَٰذَا
ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ
﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ

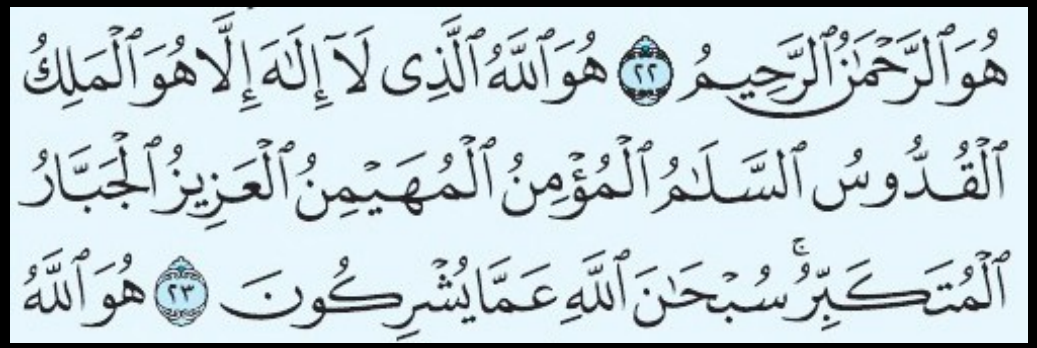
Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, so perhaps they may reflect.1

Footnote - 1

Meaning, that the hearts of the disbelievers are harder than the mountains concerning the Quran.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ
هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ

He is Allah—there is no god worthy of worship except Him: Knower of the seen and unseen. He is the Most Compassionate, Most Merciful.


هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ
ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ ٱلۡجَبَّارُ
ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ ٢٣ هُوَ ٱللَّهُ

He is Allah—there is no god except Him: the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher ﴾of all﴿, the Almighty, the Supreme in Might,1 the Majestic. Glorified is Allah far above what they associate with Him ﴾in worship﴿!

Footnote - 1

Jabbâr comes from the root word ja-ba-ra which means to impose, support, or console. For example, Jabîrah means the cast that supports a broken bone. Hence, Allah is the One Whose Will cannot be resisted, and Who comforts those who are broken or oppressed.

ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ
ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ
لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

He is Allah: the Creator, the Inventor, the Shaper. He alone has the Most Beautiful Names. Whatever is in the heavens and the earth constantly glorifies Him. And He is the Almighty, All-Wise.

EXERCISES

Remembering

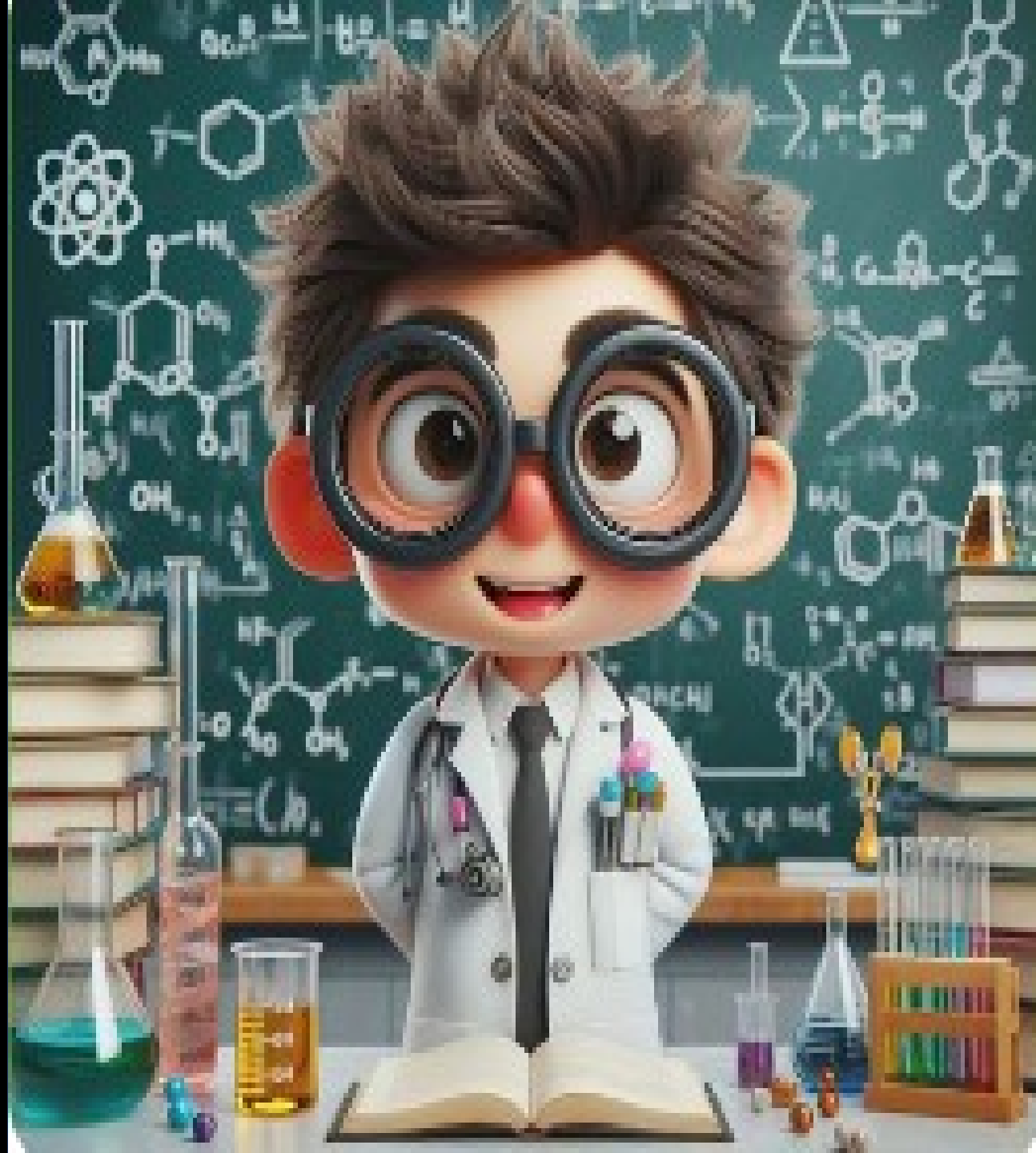
- What are the main themes presented in Surah Al-Hashr?
- Can you name the key characters or groups mentioned in this Surah?
- What historical context is associated with the revelation of Surah Al-Hashr?

Understanding

- How does Surah Al-Hashr describe the concept of community and belonging?
- What does the Surah teach about the importance of unity among Muslims?
- In what way does Surah Al-Hashr address the consequences of turning away from God?

Applying

- How can the teachings of Surah Al-Hashr influence your interactions with your friends and community?
- Can you think of a situation in your life where you can apply the lessons from this Surah?
- How might the values discussed in Surah Al-Hashr guide your



Analyzing

- What similarities and differences can you identify between Surah Al-Hashr and other Surahs in the Quran?
- How do the stories or examples presented in Surah Al-Hashr resonate with current events in the world today?
- In what ways can the messages of Surah Al-Hashr be seen as applicable to issues of

Evaluating

- Do you think the themes of Surah Al-Hashr are relevant to today's society? Why or why not?
- How effectively do you believe Surah Al-Hashr communicates its messages to modern readers?
- In your opinion, which teachings from Surah Al-Hashr are the most important for teenagers

Creating

- How would you create a community project that reflects the values found in Surah Al-Hashr?
- Can you design a social media campaign that promotes the teachings of Surah Al-Hashr to your peers?

و الحمد
لله رب
العالمين